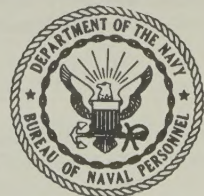


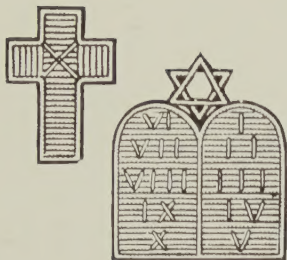
NAVY CHAPLAINS BULLETIN

SUMMER 1959



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NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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Chief of Chaplains, Pers J
Director of Chaplains Division, Pers J1

★ ★ ★

Captain Irving W. Stultz, CHC, USN
Assistant Director, Chaplains Division, Pers J1a

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Commander James E. Reaves, CHC, USN
Head, Personnel Branch, Pers J12
Head, Distribution Section, Pers J121

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Commander Newell D. Lindner, CHC, USNR
Head, Reserve Section, Pers J122

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LCDR Richard G. Hutcheson, CHC, USN
Head, Procurement Section, Pers J123

★ ★ ★

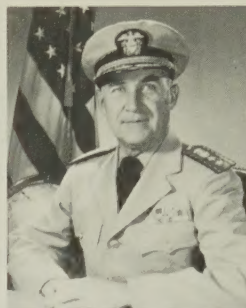
Commander E. Vaughn Lyons, CHC, USN
Head, Logistics Branch, Pers J13
(To Report in September)

★ ★ ★

Commander Vincent J. Lonergan, CHC, USN
Head, Training Branch, Pers J14

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Chief of Chaplains Column

Sometimes, as I visit with you in many parts of the world, I wonder if you harbor the same thoughts as I; namely, that the modern world has done a very successful job of getting rid of God. Perhaps this is particularly true near the perimeter of Sino-Soviet influence. We thought we lived in an age of democracy, and yet we watched the world as it was swept into two terrible tyrannies, both based on the bland denial of God's rights and the dignities of His children. What an age of contradictions we live in! Never was life longer, and apparently less secure. Never was science more brilliant; and never so devoted to the destruction of its own master. Never was art and beauty more accessible to all, and never was less beauty found in art and music. What's wrong? Well, the answer is very simple. We need God.

So we have a challenging task. We have the task of bringing God back into His world. By this I do not mean bringing God merely to His Churches and His Sanctuaries. We must bring God to His homes, to the schools and business, to our printing press, our radio stations and TV outlets, to armies and navies, and all the places which in the plan of modern man we really think are important. That's where God must be brought, and God cannot go there unless he is brought by us personally.

Remember this: Communism moves into spots from which God has been rejected. Communism fills the vacuums that are created by the absence of God. Our salvation and the salvation of mankind is a very simple one - to refill the world with the living presence of the God who loves us.

George A. Rosso

OUR COVER PHOTO: Boys and girls listen intent to Bible Story read by Chaplain John D. Vincer of the U. S. Naval Hospital, Beaufort, South Carolina, as he assists in the observance of "One Great Hour Sharing" at Sunday morning worship on 8 March 1959.

THE SUPERVISORY CHAPLAIN AND ADMINISTRATION IN THE NAVAL DISTRICT

Editor: This paper was considered so excellent that all members of the corps should be given the opportunity to read it. The by-line is purposely omitted.

The declaration of a state of national emergency on 8 Sep 1939 found ninety four clergymen on active duty with the Chaplain Corps of the Navy. More than half of them, almost without exception assigned singly, were on sea or overseas shore duty. The remainder occupied various shore billets, most of which constituted independent assignments.

The Chief of Chaplains conducted the affairs of the Corps with the assistance of one civilian clerk, though he could summon help from two chaplains, one from the Washington Navy Yard and the other from the Sixth Division of the Bureau of Navigation, when administrative duties conflicted with his schedule of funerals at Arlington National Cemetery. The Chief was not entirely unprepared for the crisis soon to overtake the Navy, for a chaplain had been ordered to his office on 2 Aug 1939 for permanent duty. This chaplain represented the first permanent "staff" allotted to the Chaplains Division.

Though both Fleet Chaplains had long exercised a loose oversight over chaplains afloat, there was little supervision and less administration connected with the work of the Corps as a whole. The small size of the Corps and its wide dispersal made for an atomism which is hard to conceive in our day.

Newly recruited chaplains were assigned for training to senior chaplains serving at recruit training centers or district headquarters. Relations among chaplains conspicuously lacked an official plane. The circumstances tended to encourage individualism, even in some instances eccentricity, though there was apparently a strong loyalty to the Navy and the Corps and a wistful desire for the comradeship which characterizes the Chaplain Corps of the mid-century.

Title: "District Chaplain"

The title "district chaplain" occurs as early as 1923 and was in common use by 1930. It was undoubtedly first bestowed merely to recognize the presence of a chaplain at district headquarters for there is no indication from those days that it carried a billet description.

The duties of the Fleet Chaplain were specified in Navy Regulations, but, despite the clarification of district administrative functions which rose out of World

War I, the duties of the district chaplain were not spelled out in writing. This was not to be done until the eve of World War II.

The declaration of national emergency signaled a coming revolution to the Chaplain Corps. On that date only two chaplains were serving in the huge Ninth Naval District, the senior of whom was assigned additional duty as district chaplain.

Then came the great expansion which the Chaplain Corps shared with the Navy at large. By 7 Dec 1941 the Corps had reached a strength of 200 chaplains. Another 2742 clergymen entered the Navy chaplaincy before 31 Aug 1945. The district chaplain who had been offering his quiet personal ministry, responsible for the performance of one or two chaplains at most, willy-nilly was thrown into another dimension of existence. History was making him an administrator.

Heavy Procurement

The procurement of chaplains in large numbers placed upon the district commandant a requirement for local professional assistance in a technical field. Clergymen had to be interviewed and evaluated for aptitude. Their applications had to be processed, while active liaison with hitherto complacent ecclesiastical authorities sprang into being.

The district chaplain was providentially at hand. Even as he assumed this important function, new ones were rising about him on every side. His personal ministry was faced with demanding challenges. The social, financial and emotional problems of a war time generation came to rest on his door-step. Public anxiety found him a ready listener and counsellor as distraught parents and wives streamed to his office.

It became his duty to extend his sympathy and that of the Navy, and to offer the consolation of religion, to the bereaved survivors of combat casualties. Even his growing roster of chaplains, while assisting him in many areas, made inroads on his time and energy by their need for counsel, encouragement and occasional admonition.

Increasing Administrative Demands

Through all this, the district chaplain was forced to cope with the increasing administrative demands of his office. The commissioning of new naval installations called for planning and action at the district level with regard to provision of divine services, construction of

chapels and creation of chaplain billets. Vast new requirements arose for obtaining and distributing ecclesiastical supplies.

As the technical supervisor nearest the shore-based chaplain, the district chaplain served as entrepreneur between his clergy and higher authority. Necessary reports were channeled via his office for analysis and comment. Recommendations were sought from him on matters connected with detailing the chaplains of his district. New graduates of the Chaplains' School were frequently assigned under his immediate supervision until considered ready for independent assignment elsewhere.

Thus he continued to purvey the Navy chaplain tradition to young clergymen of manifold faiths and backgrounds, exemplifying to them that strange admixture of tolerance, of cooperation without compromise and of active solicitude for the religious welfare of other faiths which is the glory of the Chaplain Corps.

During the early part of the war these demands upon the district chaplain were a conglomerate to which he responded reflexively. By mid-war his function achieved a degree of stability. Assistants to the district chaplain were assigned to meet particular specialized needs. In the larger naval districts the chaplain supervised a considerable staff in administering the affairs assigned by the commandant.

Demobilization

This equilibrium was not long to endure. Demobilization of naval personnel during late 1945 and 1946 confronted the district chaplain with new and trying problems. The restoration of men to civilian life was actually accomplished with speed and effectiveness, but only because of heroic efforts by administrators.

The Chaplain Corps participated directly in this process by assigning chaplains as advisers at separation centers. Nevertheless, the office of the district chaplain was once more besieged by masses of men and dependents for assistance with a plethora of problems.

Moreover, this pressure was experienced at a time of internal administrative crisis on the district level. The decommissioning of naval activities and ships cre-

ated situations calling for rapid administrative decisions. Large amounts of property and equipment had to be relocated. An indescribable fluidity of personnel challenged supervisory chaplains in their attempts to provide a religious ministry.

Central pivot in this deteriorating situation, at least from the standpoint of the district chaplain, was the demobilization of the wartime Chaplain Corps itself. During the months of June-July 1946 alone a total of 757 chaplains, more than a quarter of the peak strength of the Corps, was demobilized.

These demobilized chaplains were a foretaste of the district chaplain's developed functions. They constituted the first large-scale reserve component-in-being of the Chaplain Corps. Their feelings about the chaplaincy, granting individual exceptions, were overwhelmingly favorable. Large numbers of them chose to continue a reserve relationship with the Navy.

To that end the Chaplain Corps participated in the administrative apparatus which dealt with their training, promotion, retirement and mobilization billets. The sheer volume of this activity was eventually so great as to require creation of a billet in the Chaplains' Division for an assistant on reserve matters.

Reserve Activities

The post-war district chaplain was much more heavily involved in reserve activities than had been his pre-war predecessor. For the first time in history Navy chaplains had organized reserve units of their own.

In addition to his dealings with these organizations the district chaplain assisted also in arranging tours of active duty for training purposes, in providing chaplains for appropriate duty and in filling chaplain billets with other Navy and Marine organized reserve units. The effectiveness of this system was soon tested by the partial mobilization required by the Korean crisis, an experience which justified many achievements of Chaplain Corps reserve planning while pointing the way toward increasingly realistic reserve policies.

The Corps Has Changed

The fundamental character of the Chaplain Corps was altered during the decade 1935-1945. After World War II a permanent Corps of more than 400 chaplains was projected. Since the Korean emergency the strength of the Chaplain Corps has generally exceeded 800 men.

To supervise, coordinate and provide policy for a body of this size the Chaplain Corps must provide management of no mean order at several levels. The administrative chaplain has therefore assumed a permanent place in the structure of naval organization.

Staff Structure Set

Fitting the district chaplain into this structure has been a gradual affair. Billet descriptions extant by 1939 in scattered districts were by no means uniform. In November 1944, during the period when the wartime district chaplain's functions had stabilized, the Navy Department promulgated a uniform district staff organization. This provided that the district chaplain could be assigned under either of two officers, the Assistant Chief of Staff for Personnel or the Director of Welfare.

Several districts followed the latter alternative, immediately prompting vigorous protests from civilian church bodies to Secretary of the Navy Forrestal. These groups complained that placement of the district chaplain under the Director of Welfare undermined the prestige and dignity of religion in the Navy. The Secretary thereupon canceled that portion of the directive which permitted such an assignment.

The present listing of the "Duties in General of All Chaplains" specifies that "The chaplain... shall be detailed to duty directly under the Executive Officer or, if

continued on page 12



OPERATION GOODWILL - Men of USS SALISBURY SOUND (AV 13) presented toys and other material to Franciscan Mission which ministers to the poor in Awase Village, Okinawa. With the Okinawan children (l. to r.) are Father Thibedeau, Chaplain Van Landingham and Captain Fowler, C. O. of SALISBURY SOUND.

OPERATION GOODWILL

Most of Operation Goodwill material went to Mr. C. Ketchum who was recommended by Chaplain J. M. Kleckner, Third Marine Division Chaplain. Mr. Ketchum delivers donated material to small islands surrounding Okinawa. One island, Mae Jima, is an example of poverty in need of assistance. This island has a population of 156, yet the total income for the year, for all, amounts to approximately \$250. Only the very young and very old stay on the island; the age group between 16 and 40 have left. Bare and unproductive, the main source of diet is sweet potatoes; rice is a luxury eaten only on special occasions.

A large share of Operation Goodwill went to the Franciscan Roman Catholic Mission at Awase in Okinawa to help the very poor. Another small share went to a Baptist Mission in Naha to assist the unfortunate families there.

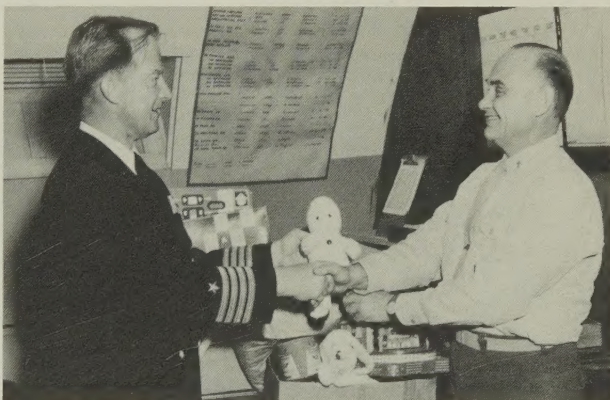
The ship's Chaplain, R. W. VanLandingham, executed Operation Goodwill under the direction of the commanding officer.

Before USS SALISBURY SOUND (AV 13) deployed for the Far East, the Commanding Officer, CAPT R. L. Fowler, USN, initiated through the San Francisco Examiner a call for the general public to support the President's "People to People" program with donated clothing and toys.

From the efforts of this publicity and the donation of nearly one-half ton of material from the Pearl Harbor Thrift Shop, SALISBURY SOUND distributed Operation Goodwill to the unfortunate in Okinawa and small islands in the Ryukyus Archipelago. Mrs. W. B. Short is chairman of the Pearl Harbor Thrift Shop and the wife of Rear Admiral W. B. Short.



Operation Goodwill working party making one of its many trips ashore from USS SALISBURY SOUND with donated material for the needy of the Ryukyus Archipelago.



CAPT R. L. Fowler, USN, presents gifts for natives of Mae Jima to CAPT J. M. Kleckner, CHC, USN. Below; natives bring some of the donated materials ashore. On the virtually unproductive island, where nearly everything must be imported, these were indeed welcome.



Recipients of Operation Goodwill material - these natives of Mae Jima are but a few of those benefitting.



PERSONNEL CONSIDERATIONS

As a result of the full implementation of the constructive credit provision of the Reserve Officer Personnel Act, there are very few LTJGs left in the Chaplain Corps. It is expected that this will continue to be true in the future. In most cases, chaplains will become eligible for selection for the grade of LT within the first year of active duty.

The rank structure of chaplains' billets throughout the Navy has not been adjusted to this situation, nor to the further imbalance represented by the "hump" in the grade of commander. As a result many chaplains are occupying billets officially designated for chaplains of lower rank. The following figures, as of 1 May 1959, illustrated the imbalance:

Rank	Chaplain Allowances	Active Duty Chaplains
LTJG	149	57
LT	240	294
LCDR	201	179
CDR	99	159
CAPT	42	42

Figures on active duty chaplains are adjusted to allow for those in transient, patient, and temporary duty status.

It is readily apparent that, on the average, chaplains outrank their billets. If chaplain rank and billet rank were matched as closely as possible, the statistical minimum of rank displacement would still be:

92 LTs in LTJG billets
38 LCDRs in LT billets
60 CDRs in LCDR billets

In practice, of course, the actual displacement is even greater than this. This means that certain assignments, which have in the past gone largely to LTJGs and LTs (e.g. DD Squadrons), will in the future go largely to LTs and LCDRs. Also assignment to a billet officially designated for a chaplain of lower rank is not a reflection on the chaplain so assigned.

Cross Country Moves

Because of the expense involved there are strict limitations on the issuing of orders requiring a move from one coast to the other. However, the distribution of

Chaplain Corps billets is such that the largest number of shore billets is on the east coast, while the largest number of sea billets is in the Pacific. This means that each year a limited number of chaplains must be moved from Pacific sea duty to east coast shore duty, and vice versa:

Conclusions, for interested chaplains:

- Chaplains desiring a cross-country move should remember that chances are slim at best.
- A preference card request for a move from the west coast to the east coast will have the best chance of approval when the chaplain is due for rotation to shore duty.
- A preference card request for a move from the east coast to the west coast will have the best chance of approval when the chaplain is due for sea duty.

Duty Preferences

Statistically, how good are your chances of getting the assignment for which you have a preference? Let's take as an example, a Protestant Lieutenant, due for shore duty, on the east coast. All figures are approximate:

Total Chaplain Corps billets-----	740
Shore Duty billets-----	350
East coast shore duty billets-----	190
Protestant east coast shore duty billets-----	120
Average number open each year-----	60
Average number open each month-----	5

Statistically, in the month in which he comes up for rotation, there will be only five possible billets to which he might be assigned. This is before such factors as the rank and denominational requirements of the billet and career needs of the chaplain are considered.

Here are several conclusions:

- Variations of a few months in either direction from the normal length of a tour of duty are not capricious, but are necessary to give more leeway for effective detailing.
- Broad preferences for type of duty and area have a better chance of being met than specific preferences.
- Second and third choices are important.



Chaplain K. J. Keaney reads Seventh Fleet letter of presentation to Father Druetto. The vestments displayed were bought with voluntary donations of Seventh Fleet Staff and personnel of USS HELENA as gift to Mission.



Chaplains Ray Philips and Paul Hammerl with four of the St. Joseph Sisters, including Reverend Mother Ann Monique, after presentation of gift from Seventh Fleet to a Nursery School on Awaji Island near Kobe, Japan.

"I was in the brig and you visited me"



Chaplain A. W. Robertson, USN, Brig Chaplain at USNTC, Great Lakes, counsels with confinee.

For I was hungry and you gave me food, I was thirsty and you gave me drink, . . . I WAS IN PRISON AND YOU CAME TO ME.

Matthew 25:35-36

A Navy Log recorded this story. The place--Great Lakes, Illinois, Center Brig. The time--the year 1958. The persons--2524 Navy and Marine Corps personnel confined during the year, and the chaplains and religious leaders who visited them.

Whether it be the confinees of a large state or federal prison, or a military brig, the story is the same. Men temporarily isolated from society for retraining--left alone with their guilt and feelings of depression.

Brig Chaplain Alla W. Robertson's Daily Log for 1958 reveals that more than 150 visits were made to confinees of the Center Brig by chaplains and demoninational leaders of 14 different faiths. Of the more than 2500 confinees, 74 per cent were Protestant, 24 per cent Catholic, and one per cent Jewish.

Chaplain Robertson, the first chaplain specially trained at the Eleventh Institute of Correctional Administration, George Washington University, in order to understand better the behavior pattern of confinees, gave counsel to each of the confinees.

Visits and counseling were not the only forms of help brought to the brig by the chaplains. Numerous men requested the Sacrament of Baptism from chaplains of their faith, and 638 Protestants and 240 Catholics were administered Holy Communion.

Protestant worship services were conducted on Sunday morning in the brig chapel; and Bible classes were held Wednesday evenings by the brig chaplain. An evening prayer, provided by one of the Great Lakes Chaplains, was given each night over the brig public address system.

Confessions and Mass for Catholics were provided each Sunday morning in the brig chapel, and a Rosary service conducted by the Catholic chaplain each Wednesday night. Catholic instructions and counseling were provided by Chaplain E. M. Tulley.

These chaplains brought encouragement to men in the Center Brig. Through their personal and spiritual guidance they brought love, hope and faith to the confinees, enabling them to find their identity with Almighty God and themselves, and thus to take one of the first steps in developing a well balanced personality.

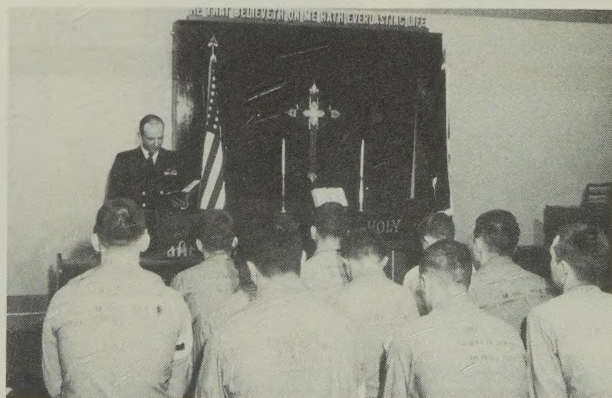
As the German author Goethe said: "Correction does much, but encouragement does more. --Encouragement after censure is as the sun after a shower."



Chaplain E. M. Tulley, USNR, enters Brig at Great Lakes Training Center to minister to confined personnel.



Holy Communion is being served to some of the confinees at the Center Brig (above) by Chaplain Tulley. Confindees (below) are attending a class in Bible instruction which is conducted by Chaplain R. R. Smith, USN.





RADM George A. Rosso, CHC, USN
Pers J
CHIEF OF CHAPLAINS



CAPT Francis T. O'Leary, CHC, USN
Pers J lb
ASSISTANT FOR PLANNING



LT John J. O'Connor, CHC, USNR
Pers J lc
ASSISTANT FOR CHARACTER EDUCATION



CDR William W. Parkinson, CHC, USNR
Pers J ll
HEAD, ECCLESIASTICAL RELATIONS BRANCH



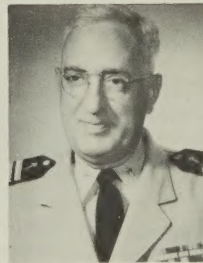
CDR James E. Reay, Pers J li
HEAD, PERSONNEL



CAPT Glyn Jones, CHC, USN
CINCNELM



CAPT Abbot Peterson, Jr., CHC, USN
THIRTEENTH NAVAL DISTRICT



CAPT Luther F. Gerhart, CHC, USN
TWELFTH NAVAL DISTRICT



CAPT James W. Kelly, CHC, USN
FOURTEENTH NAVAL DISTRICT



CAPT Roy R. Marken, CHC, USN
NINTH NAVAL DISTRICT



RADM Edward B. Harp, Jr., CHC, USN
ELEVENTH NAVAL DISTRICT



CDR James A. Whitman, CHC, USN
FIFTEENTH NAVAL DISTRICT



CDR Stewart P. Robinson, CHC, USN
SEVENTEENTH NAVAL DISTRICT



CAPT Edgar C. Andrews, Jr., CHC, USN
TENTH NAVAL DISTRICT

NAVAL DIS



FLEET CHAPLAINS

MS



CAPT Roland W. Faulk, CHC, USN
COMMANDER SERVICE FORCE
PACIFIC FLEET



CAPT Merle N. Young, CHC, USN
COMMANDER SERVICE FORCE
ATLANTIC FLEET



CDR John W. West
HEADQUARTERS
MILITARY SEA TRANSPORT

DIVISION



D. Lindner, CHC, USNR
Pers J 22
RESERVE SECTION



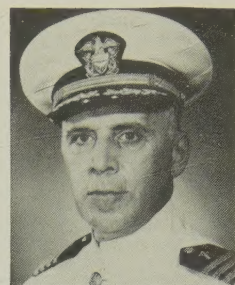
LCDR Richard G. Hutcheson, Jr., CHC, USN
Pers J 123
HEAD, PROCUREMENT SECTION



CDR E. Vaughn Lyons, Jr., CHC, USN
Pers J 13
HEAD, LOGISTICS BRANCH



CDR Vincent J. Lonergan, CHC, USN
Pers J 14
HEAD, TRAINING BRANCH

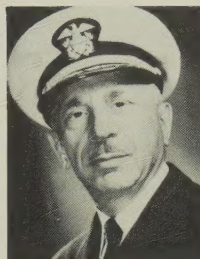


CAPT Irving W. Stultz, CHC, USN
Pers J 1a
ASSISTANT DIRECTOR, CHAPLAINS DIVISION

CHAPLAINS



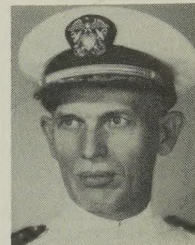
CAPT Francis A. Burke, CHC, USN
FIRST NAVAL DISTRICT



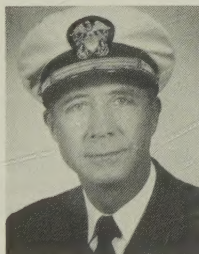
CAPT Joshua L. Goldberg, CHC, USNR
THIRD NAVAL DISTRICT



CAPT Daniel F. Meehan, CHC, USN
Assistant to the Commandant, Marine Corps
for Chaplain Corps matters



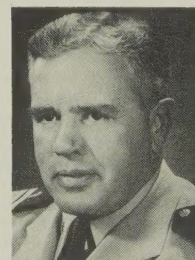
CAPT Warren F. Cuthrell, CHC, USN
FOURTH NAVAL DISTRICT



CAPT Roy E. Bishop, CHC, USN
FIFTH NAVAL DISTRICT



CAPT Paul W. Dickman, CHC, USN
SIXTH NAVAL DISTRICT



CAPT E. R. Barnes, CHC, USN
EIGHTH NAVAL DISTRICT

ARTRA FLEET MARINE CHAPLAINS



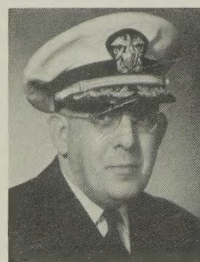
CAPT H. Tower, CHC, USN
STAFF CHAPLAIN,
FOR TRAINING COMMAND



CAPT Eric H. Arendt, CHC, USN
FLEET MARINE FORCE, PACIFIC



CAPT Walter S. Peck, Jr., CHC, USN
FLEET MARINE FORCE, ATLANTIC



CAPT John D. Zimmerman, CHC, USN
POTOMAC RIVER NAVAL COMMAND



CAPT Fred D. Bennett, CHC, USN
SEVERN RIVER NAVAL COMMAND

*The Chief of Chaplains notes that...

* Chaplain Frederick W. Brink, Whiting Field, won a third place prize of \$50.00 and a medal for his entry in the Freedom Foundation's letter writing contest on "My Part in Winning Friends for Freedom."

* Current state marriage laws may be found in several of the 1959 World Almanacs.

* Chaplain Jack E. Nunn, Fleet Sonar School Chaplain, has been selected to appear in "Operation Baptist Biography." This records the most effective leadership of the Southern Baptist Convention.

* Chaplain Daniel F. Meehan reported to the staff of the Commandant of the Marine Corps this spring. In this new position he will serve as the Assistant to the Commandant for Chaplain Corps Activities and act as liaison between Navy Chaplains assigned to Marine Corps commands and the Headquarters of the Marine Corps.

* A new chapel has been dedicated at the Marine Corps Supply Center, Albany, Georgia, by Chaplain D.F. Meehan and P.W. Dickman. The chapel is a brick-on-stone structure designed along lines of classic simplicity. Also, the Chief of Chaplains dedicated the new chapel in Guam during his recent Far East visitation. At Atsugi, Japan, a new chapel annex was dedicated by Chaplain John H. Craven. This provides space for educational and social programing. At China Lake a new wing of the chapel was dedicated at the U.S. Naval Ordnance Test Station. It will be used for Jewish services and as a parish hall for all activities.

* Chaplain E.B. Harp reports that another successful Clergy Conference was held, at the largest Naval and Marine Reserve Training Center in the Eleventh Naval District, Chavez Ravine, Los Angeles. Over 100 civilian clergymen and reserve chaplains attended. These conferences have clearly indicated that civilian clergy are eager to learn more about the educational opportunities in the military establishment and receive more specific information about the content of the Chaplains' ministry.

* As part of the "People to People Program" the Force Chaplain, NAVFORJAPAN, Chaplain G. A. Wright, has coordinated ship and shore activities for orphans' parties and collected money for numerous welfare projects in Japan.

* This Summer and early Fall four staff members will be detached for new duty. Chaplains O. Ingvaldstad, F.P. Adams, F.L. Garrett, and R.A. Cahill have all made their distinctive contributions to our Corps in the staff positions. A "well done" and God speed in their new assignments. The new staff members (see center spread) are welcomed aboard.

* Shangri-La Chaplains Carl Herold and Charles Peeples played a leading role in the off loading of two tons of clothing for orphanages in Japan as part of "Operation Handclasp."

* The work of chaplains has tangible results in the First Marine Aircraft Wing, Iwakuni, Japan. Eight Wing members are making plans to enter full-time Christian work. For one it may mean the Chaplaincy; for others; missionary work, pastoral service, or evangelism.

* Chaplain A.R. Anderson, as Staff Chaplain of MSTSPACAREA, has developed a newspaper guide for MSTSPAC Chaplains. This should assist in eliminating shoddy papers and put forth the experience and skill of others.

* A Guidebook for Reserve Chaplains has been completed and should be in the hands of all Reserves soon. This book is the product of extensive research and should be helpful to all concerned.

* Some Reserve Chaplain Companies suffered loss of members and deactivation when pay billets were estab-



Chaplain Driscoll confers with
D. D. Getchell, Exec of U

RESERV

On April 1, 1957, I received Appropriate Duty Orders to the United States Naval Reserve Training Center, Chicago. I had no idea, at the time, that I would be received so graciously by all hands and would become so much a part of the life of the Center.

I had been active for eight years in Voluntary Chaplain Company 9-1. My notion of the Reserve Training Center had been simply that of a large number of units with a large number of men racing at 1900 from all parts of the Greater Chicago area to muster, and racing home at 2030, then racing back again the following week for another drill. I was right in my thinking only with reference to the large number of units, and wrong in all of my other notions.

In accepting my orders, Captain Schierini had made plain his modus operandi and assured me that he stood ready to make my job easy. The Brigade Staff welcomed me aboard and assured me of their willingness to co-operate with me and of their happiness at having a chaplain assigned to the Center. The feeling was that I would enjoy many opportunities for real usefulness. As I write this, my first commanding officer has gone on to another duty and a new one arrived as his replacement; the Brigade Commanding Officer has been detached and another assigned; meanwhile I continue to marvel at the richness of the experience, the cheerful acceptance of the chaplain, and the usefulness of the office at this Reserve Training Center.

Station keepers and ship keepers at the Center number forty-six officers and enlisted men. Units now drilling include 1 Submarine; 2 Acorn; 1 Lion; 2 Security; 1 Mobilization Team; 4 Surface Divisions; 2 Battalions;

lished. However, the swing is the other way now. Congratulations to Chaplain Maurice W. Smith, Ready Reserve Commanding Officer designate, of a newly activated company in San Francisco, California. Twelve chaplains are pledged to attend multiple drills at Treasure Island.

* There is more of a demand for good pictures and articles concerning chaplains' programs than there is a supply. Chaplains are urged to send pictures and articles to the Chief of Chaplains. Many denominational journals want our message.



Here, he speaks to Recruits on religion and morals in the Navy.



Chaplain Driscoll meets with members of the Recreation Council.

RAINING CENTER DUTY

by Chaplain Roland D. Driscoll

2 Brigade; 1 Hospital Corps Division; 1 Seabee Division; about eight hundred officers and enlisted men. There are other Specialist Units that include the Chaplain Company of which I was a member for eight years, a Composite Company, an Ordnance Company, etc.

I conduct no religious services because the drills are Monday through Thursday and no activities are carried on at the Center beyond Fridays. Chaplains at the Center are privileged however to join the training ship USS JOY and frequently sail on the week-end cruises. While on board they conduct Divine Services.

The materials for the moral leadership lectures are used with new recruits. Chaplains from the Company assist. Because of the schedule at the Center they give half-hour lectures instead of the usual hour lecture. The men seem to appreciate these lectures.

The counseling load is as heavy as the chaplain can afford it to be. Mixing with the men in the classrooms, the recreation committee, in the canteen, they soon turn to their chaplain with their problems. The opportunity for ministering in this way is enormous.

The personal, moral, and religious problems of the men at the Reserve Training Center are pretty much the same as those dealt with by chaplains at other naval establishments. Men get into debt, fail in their responsibilities, marry, need counseling, die and need burial. The chaplain, making the most of his opportunities, has found that the commanding officer of the Center depends upon him to keep him informed on ways to maintain a happier and better ship and in countless other and useful ways. The commanding officer of the brigade and his staff depend upon him in similar ways: a prayer at a memorial service; an address before a civilian group; instruction and character education for new recruits; visits with families of men in trouble; counseling on marriage, education; getting along in the Reserve program; the Navy as a career; and the usual personal problems of men in and out of the Navy.

Since the Center handles casualty calls in the area for the district, the chaplain makes frequent visits with the officer in charge to families of the stricken men and, on invitation, conducts the funerals.

As presiding member of the recreation council and

advisory member of the recreation committee, the chaplain joins with these groups to maintain the recreation room and its facilities, plan the annual Christmas party for the children of all hands, assist with the monthly open house at the Center, and advise on the annual Naval Reserve May Day Dance.

The fun in all of these is to see the way in which an increasing number of men become involved in life at the Center with their families. Wives then become less argumentative when their husbands want to go to the Center since they have been there and enjoyed it.

Consider the Christmas party. One hundred ninety-two boys and girls of all hands were entertained by two clowns, a magician, a ventriloquist and movies, after which Santa Claus handed each a bag of candy, cookies, fruit, and a present. One hundred thirty-two parents joined in the fun.

The Open Houses at the Center have been popular ever since they were first planned. The men are urged to bring their families to swim in the pool; watch a movie, square dance, or play pinocle and to have an evening of fun at very little expense. These Open Houses have promoted a comradeship that men racing to and from drills would not otherwise have. At the same time they introduce new men to the Navy who later are of a mind to enlist because of their sights of the Navy at its best.

The May Dance has been great for all hands. Usually about eight hundred attend. Milo Hamilton of a local radio station, and Patricia Vance serve as judges to select a Naval Reserve Queen. Miss Vance awards the queen a scholarship permitting her to enroll in modeling school. The profits go into the recreation fund to pay for the magazines, television repairs, athletic equipment, and programs set up by the recreation committee.

Serving as an appropriate duty chaplain has been one of the joys of my life and I sincerely wish it would not end. But shortly, another Chaplain will take my place, and working in his own way, and with his own God-given genius, find life rich and useful in additional ways to anything he would know in his local parish; for these people to continue to be the hope for the future. To be given a small part in shaping them, is a tremendous privilege.

FISCAL 1960 PROFESSIONAL SEMINAR

The program of professional seminars for active duty Navy chaplains has now been completed for the new fiscal year. These seminars, as in the past, will be led by men who are distinguished in their respective fields of knowledge and pedagogy.

The Protestant seminars will be focused this year on the pastoral ministry. Such a broad subject area will provide the seminar groups with opportunity to move through the several spheres of thought and interest which relate to the pastoral function. The seminar leaders will enjoy a wide latitude in their approaches to this topic.

The Catholic seminars will provide opportunities for study and discussion of the liturgy and ceremonies of the Roman Catholic Church. The Chaplain Corps has been most fortunate in securing the services of two of the nation's foremost authorities on Catholic liturgy.

Dr. Gordon E. Michalson, Professor of Pastoral Theology at Garrett Theological Seminary in Evanston, Illinois, will lead the Protestant seminar at Norfolk. Dates for these seminars will be the weeks of 13 and 20 September 1959.



Doctor Michalson



Doctor Rogness



Reverend Ellard



Reverend Schmitz

The West Coast Protestant seminars on the Pastoral Ministry will convene on 12 and 19 October 1959. The leader will be Dr. Alvin Rogness, President of Luther Theological Seminary, St. Paul, Minnesota.

The Catholic seminars at Norfolk will be under the leadership of the Reverend Walter J. Schmitz, S.S., of Catholic University, Washington, D.C. These sessions will be the first of the current series when they meet during the weeks of 13 and 20 July 1959.

The Reverend Gerald Ellard, S. J., of St. Mary's College, St. Marys, Kansas, will be the leader of the San Diego seminars for Catholic chaplains. The dates have been established for the weeks of 3 and 10 August 1959.

Each of these seminar leaders enjoys a wide reputation in academic circles and will bring to their respective seminar groups vital and authoritative approaches to the subjects under study.

Each seminar will convene on Monday and adjourn at noon on Friday. Daily schedules will be published by the cognizant District Chaplains.

TRANSPORT PARISH

by Chaplain A. R. Anderson

MSTS chaplains of the Pacific Area have a more elaborate religious program than is possible in most other types of duty. An unusually large part of their time is devoted to primary duties. Theirs is an intensive, complex schedule of religious activities seven days a week, and long days at that. But, the compensations for this grueling job are a great, spiritual challenge and the gaining of rich experience in many practical phases of pastoral work.

The shipboard parish of crew members and passengers may exceed 2000 persons. Passengers are U. S. military personnel and their dependents, a few civilians serving the government and some military personnel of allied countries. There may be as many as two hundred children aboard. When so many people are on a voyage of five to 21 days, the chaplain has a unique, religious opportunity and heavy responsibilities for the welfare of this community. In a two-year tour of duty a transport chaplain ministers to a transient parish of tremendous size, and if he does his job well, the effects extend far and wide in the Armed Forces.

Religious Services

The ship's chaplain conducts religious services seven days a week for those of his own faith and arranges for passenger chaplains or lay leaders to conduct services for those of other faiths or denominations, if desired. He organizes a Sunday School for youngsters and conducts Children's Chapel each weekday. To give even more impact to the religious program, the chaplain publishes a religious article daily in the newspaper, conducts public prayer each evening over the P.A. system, schedules religious movies, organizes a choir when possible, and

may also have Bible classes, religious instructions, Baptisms and religious counseling.

His collateral duties include supervision of two libraries, the publishing of a four-page, daily newspaper with an enlarged souvenir edition, and coordination of recreational activities for children. However, these responsibilities have their counterpart in a civilian parish and afford useful experience.

An Indoctrination

The transport chaplain is able to undertake this ambitious program because he is well indoctrinated, has good facilities and receives considerable assistance. When a chaplain is assigned to MSTSPACAREA, he receives extensive indoctrination at Staff Headquarters for these specialized duties and takes an indoctrination voyage to Honolulu to observe the activities in two ships. He is equipped with a manual which gives him an abundance of help in running religious and recreational programs for children and a manual which tells him all he needs to know about publishing a ship's newspaper. Three MSTSPACAREA transports have chapels with a permanently rigged chancel (as seen in the accompanying picture) and a seating capacity of approximately one hundred. In two ships the chaplain uses the lounge and in one ship he uses the enclosed promenade deck for religious activities.

The ship's chaplain gets occasional help from passenger chaplains. A sizable detail of troops is assigned to assist the chaplain in the operation of the two libraries and publication of the newspaper. The playroom, the children's hobby craft sessions, children's parties and outdoor play periods are administered by volunteers from among passengers.

The Staff Chaplain's large film library supplies enough top quality religious films to afford a daily movie

continued on page 14



Chaplains at Great Lakes Naval Training Station are serious about studying. Under the leadership of Dr. Carrol A. Wise of Garrett Biblical Institute, Evanston, Illinois, a two-hour credited course in counselling is now being offered every Monday night at the training station. Aware of the fact that it is often impossible for a military chaplain to attend the summer courses and seminars available to the parish minister, the chaplains at Great Lakes were determined to use their tour ashore to the very best advantage. A committee of chaplains discussed the matter with Dr. Wise and Dr. John Irwin of Garrett. A tentative plan was proposed to offer a two-hour course for credit in the field of counselling.

The course was to meet every Monday night for twelve weeks and Dr. Wise agreed to commute the twenty-five miles to Great Lakes each week and conduct the class at the Naval Training Center. This proposal was submitted to the Garrett Faculty Committee and approved.

Problems developed but were solved by determination and careful planning. Captain R. M. Schwyhart, Senior Chaplain of the Naval Training Center discussed the proposed course with Captain R. G. Copeland, Commanding Officer of Administrative Command, Great Lakes, and permission was secured to use the officers' conference room as a class room. With each chaplain purchasing a different book on the bibliography and donating books from their personal libraries, a library for the course was established in the Center Chaplain's Office.

A Success

Once started, the counselling course has proven to be an outstanding success. The limited enrollment and the discussion type presentation of the course make it possible to raise and examine problems which are pertinent to the chaplains.

The first step in an experiment with extension courses for chaplains at Great Lakes has been met with such enthusiasm and has stimulated so much interest that it is now planned to continue the program with possible courses in Current Theological Thought, Bible, Humanities, etc.

The chaplains enrolled in the course are CAPT R. M. Schwyhart, American Baptist; CDR C. A. Frame, Methodist; LCDR A. W. Robertson, Southern Baptist; LCDR C. W. Herrick, Presbyterian; LCDR G. Enyedi (Inactive Reserve), Presbyterian; LCDR J. A. Trewalla (Inactive Reserve), Disciples; LT R. R. Smith, Methodist; LT R. E. Mole, Seventh-Day Adventist; LT W. T. Curtis, Disciples; LTJG C. A. Vernon, Disciples; and Rev. Roger Braaten. Chaplains Trewalla and Braaten are from Downey Veterans Hospital.

By continuing his study through programs such as this one, the chaplain, in spite of his mobility can answer the challenge of scholastic endeavor and his call to be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

II Timothy 2:15

appropriate, the Chief of Staff... The intent of this article is to provide a place of maximum effectiveness in command organizations for the staff functions of chaplains, district chaplains and staff chaplains, as special advisers and assistants to their respective commanding officers or commanders on matters related to religion and religious welfare."

The District Chaplain is a Chaplain

It is revealing that the staff placement of the district chaplain is rooted in a statement of the duties of all chaplains. The intended stress is unmistakably clear in the preamble to the listed duties of the district chaplain: "In discharging the general duties outlined in article C-12202 district chaplains shall perform under the direction of commandant the following specific duties in ecclesiastical matters pertaining to the district concerned:..." First and foremost, the district chaplain is a chaplain. He is not a "personnel management" expert imposed from above on the religious and spiritual activities of his district. He is a chaplain who must also be an administrator, rather than an administrator who happens to be a chaplain. Nor is this a distinction without a difference. It defines the baseline from which the district chaplain operates. It provides the frame of reference within which his administrative duties derive point and purpose.

In analyzing the listed duties of the district chaplain, one is tempted to distribute them in artificial, arbitrary categories. They are not readily amenable to such treatment. On the contrary, any single duty tends to partake of more than one characteristic by almost any method of analysis. Though they do not lend themselves to neat dissection, the duties of the district chaplain nevertheless fall into three general categories descriptive of basic roles.

His Duties

In the first place he is cast in the part of an interpreter. He is responsible for liaison for the Navy with civilian religious organizations and institutions. He is assigned a similar relationship with Navy Relief, the American Red Cross and other local welfare and recreational organizations. He is further required to "work closely with the churches and community groups in order to develop public awareness of the religious activities in the Navy." Finally, he is enjoined to work closely with chaplains of the Army and the Air Force in the spirit of the National Defense Act.

The implications of this role are apparent. The district chaplain is an interpreter of various portions of the community, each to the other, for the ultimate spiritual welfare of all. He must accurately evaluate the mood and conviction of civilian religious forces for the benefit of his command. By the same token, he must inform the American tax-payer and church-goer about the spiritual dimensions of Navy life. His care for men must be so broad and so deep as to embrace not only their ultimate needs but also the contingent physical and social problems which beset the serviceman and his dependents. His loyalty to the service must remain unaffected while he joins in wider cooperation with clergymen of other services. Here is a call, then, for something other than the narrow, habituated bureaucrat, a requirement for pervasive, persuasive, puissant influence over many segments of society. This is not merely the billet description of a job: It is a picture of the broad-gauged, deeply convinced man who can exert moral power, who will send forth currents of understanding and conviction through the channels opened by the Navy for his ministry.

A Supervisor

The district chaplain is a supervisor as well as an interpreter. He is required frequently to visit district naval activities for the purpose of counseling chaplains and assisting commanding officers of stations without chaplains. The word "visit" portrays the tenor of this

relationship, for it carries a denotation far removed from the common Navy term "inspect." The district chaplain is further authorized to call conferences of active duty and inactive Reserve chaplains for discussion of their problems and coordination of their work. He is expected to correspond with chaplains about their problems and to forward by newsletter information pertinent to their duties. Finally, his entire relationship with chaplains in the district continues in their mutual knowledge of his responsibility to evaluate them for detailing purposes and to submit via official channels to the Chief of Naval Personnel his favorable estimates of their performance and capabilities.

The Qualities Required

This again delineates qualities required in the man. First of all, the district chaplain must accept the fact that junior chaplains will have problems and that they rightly turn to him for help. He is in a position to persuade commanding officers that young clergymen, like other naval officers, will make mistakes. By the same token, his own mature acquaintance with human frailty should result in realism about the erring chaplain, in readiness to speak the prompt direct word which may keep a wandering brother on the path, in willingness to act when the reputation of the Corps and the prestige of religion are endangered by frivolity, folly or scandal. More than most men the district chaplain must be suaviter in modo, fortiter in re.

A Leader

His task as supervisor reminds us that the district chaplain is a leader. Every clergyman is a leader by role, whether or not he truly leads in fact. The supervisory duties of the district chaplain offer him a broad scope for direction, for coordination of desperate efforts and for imaginative guidance of his juniors. Most clergymen draw back from any circumstance which ascribes

personal importance to them, yet it is important that the district chaplain see himself as a personality to whom others turn for leadership. The Navy has left no doubt that this is expected of him.

An Administrator

Finally, the district chaplain is an administrator. His other roles as interpreter and supervisor derive their meaning from the fact that he belongs to a staff which conducts large affairs. In his own field the chaplain aims to provide that coherence, coordination and economy of service and direction for which the commandant's staff exists. He does not do this in an individual capacity. To the contrary, his every action stems from two planes of relationship on which his administrative effectiveness depends: on his membership in the staff and on his position as the commandant's long right arm for the work of religion in the district. Establishment and maintenance of healthy relations within district headquarters on the horizontal and vertical planes are essential to effective administration by the district chaplain.

This is amply illustrated by the nature of many administrative duties. Some require no more than an orderly mind and habit. The district chaplain has the duty, for example, of maintaining complete records and files on all matters pertaining to his own work and on the religious affiliation and standing of all inactive Reserve chaplains residing in the district. Many of his duties, on the other hand, call for cooperation with other members of the district staff. He is required to keep the public information officer informed about chaplains' activities of public interest. The officer in charge of officer procurement may call on him for assistance on matters concerning applicants for commissions in the Chaplain Corps. Reserve matters constitute a significant collateral duty, wherein he assists the district directors of Naval Reserve and training in coordinating matters relating to the Reserve component of the Chaplain Corps. This activity embraces administration and training of personnel attached to the Reserve component, nominating inactive Reserve chaplains for active training duty and processing all such training duty requests.

The Prospectus Must Be Broad

There are certainly other emphases besides liaison, supervision and administration in the billet description of the district chaplain. They will be expressed as long as men of varying temperaments, talents and training occupy his desk. We conclude, however, that all district chaplains would do well to share two insights about their work. First, the present position and task of the district chaplain is not a matter of doctrinaire organizational placement. This office is the culmination of a historic experience compounded of many elements. It constitutes the healthiest and most responsive kind of staff placement, that which results from the evolution of a function. Above all, it represents the organic development of the Chaplain Corps itself amidst the cataclysmic changes of our time. There is no understanding the district Chaplain's work except against the perspective of the vast enhancement of our Corps as a positive influence in the life of the Navy.

A Minister of Religion

At the last as at the first, the district chaplain fulfills all his official roles as a minister of religion. The first specific duty assigned him is the context for all the rest. "Be responsible for religious services and a spiritual ministry..." for all Naval personnel in the district, especially those at activities without chaplains. Every painfully maintained file, every inconvenient trip to visit a far corner of the district, every attendance at dull chapter meetings, every quiet conversation with a young chaplain - all these contribute in their own way to the provision of a spiritual ministry. The experience, the administrative skill and the personal talents of the district chaplain are directed, in the end, toward an objective worthy of his best effort and of his highest calling as a clergyman.

Chaplain Returns from Antarctica

Chaplain Alfred R. Saeger, Jr., Missouri Synod Lutheran, has recently returned from twelve months in the Antarctic. Chaplain Saeger, who reported temporarily to U. S. Naval Construction Battalion Center, Davisville, R. I., will be stationed at the U. S. Naval Air Station, South Weymouth, Mass. Here, using the wall map as a guide, he describes his polar experiences to members of the Chief of Chaplains Staff in Washington, D. C. Left to right are Chaplains F. P. Adams, A. R. Saeger, F. T. O'Leary, W. W. Parkinson and R. A. Cahill. In the right foreground is Chaplain O. Ingvaldstad, Jr.



THE NEW ARMED FORCES HYMNAL

by Chaplain Richard A. Cahill

A milestone in the history of the Chaplain Corps of the Armed Forces was reached on 31 March 1959 when President Dwight D. Eisenhower received the first copy of the Armed Forces Hymnal, specially inscribed, "from members of the Armed Forces Chaplains Board. Present on this occasion were Chaplain (MAJGEN) Terence P. Finnegan, Chief of Chaplains, U.S. Air Force, and Chairman of the Board; RADM George A. Rosso, Chief of Chaplains, U.S. Navy; Chaplain (MAJGEN) Frank A. Tobey, Chief of Chaplains, U.S. Army; and LCDR Samuel Sobel, CHC, USN, Jewish Consultant to the Board.

This event was the culmination of many years of labor and research in the revision of the old Army-Navy Hymnal, published in 1941. Work started in 1952 when a committee of three chaplains, one from each of the Armed Services, was appointed. In 1956, Mr. John Ribble, Associate General Manager of the Westminster Press, Philadelphia, was retained by the Department of Defense as technical consultant. Mr. Ribble has many years of experience in the publishing field and had previously published hymnals. At the same time, Dr. David Hugh Jones, Head of the Department of Music, Princeton University Theological Seminary, Princeton, New Jersey, was appointed music editor. Dr. Jones, also, has edited hymnals and is noted as a composer and professor of church music.

The new hymnal retains the same plan as the old one, containing three sections, Catholic, Jewish and Protestant. Each section contains the basic prayers, hymns, Psalms, etc., which are used in conducting the Divine Services of the Major Faiths. In some instances hymns of one section may be used, as acceptable, by those of another faith.

Hymns Added

Since the publishing of the Army-Navy Hymnal, many hymns had fallen into disuse and other, newer hymns had come into prominence and were an accepted part of the present-day service and ritual of the churches. To be of value the new hymnal had to include them. The music editor was well qualified to advise in this respect.

It was also decided to get the reactions of the chaplains themselves. Accordingly, three hundred Protestant chaplains were invited to submit a list of the hymns which they thought should be incorporated in the hymnal. Two hundred and fourteen of the hymns in the Protestant section were selected as a result of their replies. A

TRANSPORT PARISH continued from page 11

on every ship. So popular are these films that last quarter over 26,000 passengers attended religious movies. A large variety of religious film strips are available for use with children. In addition, Special Services provides enough first-class cartoon films to entertain children a half hour or more every day of a voyage. The Staff Chaplain maintains a large stock of religious literature and supplies to meet shipboard needs.

In addition to a fixed schedule of activities, the transport chaplain often must pull events "out of his hat" for special occasions or to meet some need which arises. To be successful he must be a capable organizer who can inspire others to assist him, an efficient planner and a man of great versatility. The billet requires spirituality, much energy, showmanship, patience and a love for people. The chaplain of a transport is a key man in the promotion of good relations with passengers. His is a work of dignity and respect. If a chaplain can serve well in this busy parish, he is equal to the religious responsibilities of practically any Navy parish afloat or ashore.



President Eisenhower receives "first" Armed Forces Hymnal inscribed with his name from members of Armed Forces Chaplains Board: (l. to r.) RADM Rosso, CHC, Chief of Chaplains, U.S. Navy; MAJGEN Finnegan, Chief of Chaplains, U.S. Air Force; President Eisenhower; MAJGEN Tobey, Chief of Chaplains, U.S. Army; and LCDR Sobel, CHC, USN, Jewish Consultant to the Board.

committee of Catholic chaplains compiled the Catholic section. They were given invaluable help by Major Hugh Curry, Director of the U.S. Army Band, as well as by other specialists in ecclesiastical music. The Jewish Welfare Board, also, provided expert advice in compiling the Jewish section. In like manner were the prayers, Psalms and responsive readings scrutinized and selected.

An Enormous Task

The music editor was faced with an enormous task. Since this was to be a publication for young servicemen, most of the music had to be transposed into a lower key suitable for singing by predominantly male voices. This was a long and tedious process. Moreover, it was his function to verify the versification and authorship of the hymns. The end product is a hymnal that is as free from error as humanly possible.

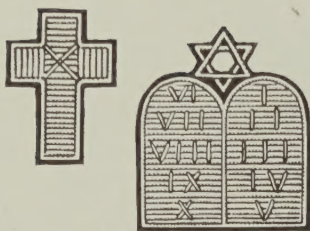
Special mention must be made of the assistance received from personnel of the Navy's Printing and Publishing Division. They advised on the specifications; material and color of cover, weight of paper, style of print, type of binding, etc. They also searched out the copyright owners and, where necessary, secured permission to use the hymns. Their cooperation and patience contributed immeasurably to the completion of this project.

The publishing of the hymnal is one of the largest printing jobs ever undertaken by the Government Printing Office. An idea of its magnitude can be gained from the fact that one hundred and ten thousand pounds of paper were used. This consists of seven hundred and sixty rolls, enough to fill nineteen freight cars. Seventy-five thousand yards of cloth were used in fabricating the cover.

Distribution

The hymnal is now in the process of distribution. It is being shipped from the Naval Aviation Supply Depot, Philadelphia, Pa., and its date of delivery will depend on transportation time to the various destinations.

In the words of the preface it is the hope of the Armed Forces Chaplains Board "that the chaplains will find in this book those aids to worship, readings from Holy Scripture and hymns which will assist in the leading of worshippers to the glorification of Almighty God."



" . . . The chaplain must remind himself over and over again that numbers are the language of science and when they become the language of religion we deny the meaning and intent of the Christian Faith. Our concern must never be *how* many are here, but *who* are these that are here. And needless to say, if small congregations breed small effort in the preacher, there is not much likelihood that the congregation will ever get larger."

*from the promotion paper of
Chaplain Dennis C. Kinlaw*

" . . . The mature chaplain must find emotional security in himself and in his faith rather than in his position or in external factors that may be subject to change. If he is to be the religious leader of his shipmates, he then must be stable and strong so that he will be able to render support to those who are not so. Only his own spiritual development or religious maturity can render him capable of such leadership."

*from the promotion paper of
Chaplain Eugene S. Swanson*

" . . . The average chaplain is in danger of being 'piecemealed' to death. If his sermons are to be productive he must have time—he must take time—for brooding over the things of God. Too many chaplains find themselves giving in to the temptation to be feverishly busy with trifling labors. The call of God to the maturing chaplain is to be selectively engaged, to commit himself to the accomplishment of first things first."

*from the promotion paper of
Chaplain Arthur W. Dennis*